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# PATHWAY TO GOD

A Quarterly Journal of Spiritual Life devoted to Religion, Philosophy, Mysticism & Science of Yoga

Academy of Comparative Philosophy & Religion, Belgaum.

₹. 50/-

"उन् सभी सन्तोंको प्रणाम
जिन्होने, हमे विश्वमानवताका
आदर्श सिखाये"

# Veeresh G. Kivadasannavar

Vice-President BJP Belagavi
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# Pathway To God

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# PATHWAY TO GOD

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# From the Editor's Pen

Esteemed spiritual aspirants,

Here comes July-Sept. Number to refresh and enlighten you on the spiritual journey.

Monsoon season! Lush green trees draped in trickling water-drops, colorful flowers blooming around, cows, stray- dogs all soaked in rain, children drenched in rain rushing to their schools with their back-packs weighing more than themselves, farmers heaving a sigh of relief that good rains will yield good crops... yes, humans experience closeness to Nature during rains. No wonder Wordsworth remarks in his ecstasy :

To her fair works did Nature link
The human soul that thro' me ran;
And much it grieved my heart to think
What man has made of man.

Truly the insatiable greed of man and his selfish nature have been destroying recklessly the natural wealth, flora and fauna, forests are levelled down, rocks, mountains are blasted for constructing sky-scrapers and making roads and rails. More the needs more the destruction... a never-ending vicious circle... resulting into frightful eco-imbalance. Many animals and birds have already become extinct. The long-term consequences are appalling, very soon people, animals, might die of thirst and hunger for want of water and think seriously about restoring the natural wealth else, God forbid, this beautiful world will rush down like the Gadarene swines of the Bible.

*Let's all pray together, may wisdom dawn on each soul for the sole purpose of survival of mankind.*

*Or who knows, the Supreme Maker Himself is goading man toward destroying so that New age emerges out of it like a Phoenix? Anyway let's be positive in our endeavour.*

***

*Dear readers, you will be mighty pleased to find many new features in this issue. Most important is Philosophy for younger generation which we are sure will enlighten our youth. as Dr. Radhakrishnana's Inaugural Address and other articles such as Beyond Plato's Philosopher King, Living with God, The World Wonders etc., are at once interesting and insightful. We thank all the contributors profusely.*

*We are grateful to all the Members of the Board of Trustees for their help and encouragement in bringing out this journal.*

*Our hearty thanks to the entire team of Impressions printing Press for their impressive work done with keen interest.*

*May we expect a word of criticism/comment from you which will enable us to perform better in this line?*

*Wish you all an insightful journey along your Pathway to God.*

*Prof. Dr. Madhumati M. Kulkarni*
*Editor- in- Chief*

# THE WORLD WONDERS

**1) Flux**

Nothing abides in this world. All things change." The greatest apostles of the doctrine of flux are Heraclitus in olden times, and Bergson in modern. "There is a cinematographic change", says Bergson, "in all things. Nothing stands still." Heraclitus tells us, "The sun that shines to-day will not be the sun that will shine tomorrow." "You " cannot put your foot twice into the same waters," he says, "for when you go to put your foot a second time in the water, the water has already run off." To this the nemesis came from a disciple of Heraclitus himself who said, "You cannot put your foot even once into the water, for in the process of your putting your foot into the water, the water has already run off."

Ranade R.d. (1997 3rd edn : 309), *Pathway to God in Hindi Literature*, Shri kGurudev Ranade Samadhi Trust, Nimbal R.S.

**2) Ephemeralism**

Things come into existence and depart in a short while. We cannot say they do not exist. They exist but only for a short span of time. Behind them there is an infinity, before them there is also an infinity. Only a small speck of our existence is what we might call व्यक्तमध्य. Students of Carlyle know very well his doctrine of ephemeralism. "A little while ago and you were not; a little while after and you are not! You are concerned only with the spacious present, the here and the now, the passing moment which may be regarded either as real or unreal. In this doctrine of ephemeralism then we have a reconciliation of the two opposite doctrines of the Reality and the Unreality of the world.

Ranade R.D. (1959:188), *The Bhagavadgita as a Philosophy of God- realisation*, Nagpur University, Nagpur.

**3) The World is Indifferent to Death**

Yaksha : "What is the greatest wonder in the world?"

Yudhishthira : "Everyday, men see creatures depart to Yama's abode and yet, those who remain seem to live forever. This verily is the greatest wonder".

**4) The Flood of Illusion** ( Mayanadi)

Jñãnesvara's description of the flood of illusion is a very wonderful one. The concept of Maya, which Sankara had propounded, finds its best poetic expression in Jhñãesvara. He speaks of the course of Mãyãnadi which originates from the precipice of Brahman, which he calls Brahmacala or Brahmagiri. Who will not be reminded of the Brahmagiri mountain at Tryambakesvara around which Jñãnesvara's father with his four children used to make peregrinations? The reference to the Brahmagiri seems to be a definite by personal one issuing from the precipice of Brahman. Therefore, Jñãnesvara tells us, as the river moves on, it produces bubbles in the shape of the elements which appear on its surface. It is further augmented by the rain of the qualities. The qualities send showers of rain into the flood and increase its flow. In this flood, as it moves on, there are whirlpools of hatred and windings of jealousy, and huge fish in the shape of moral aberrations ( *Pramadas* ) swim inside the flood. The flood in its motion carries off small hamlets of restraint and self-control which are situated on its two banks; it breaks its waters upon the island of sexual enjoyment m which is a resort of a number of creatures, so that all these creatures ultimately are destined to be drowned in that great flood. Jñãnesvara very intelligently refers to the different kinds of Pramãnas. One does not know how far he had studied *Nyãya* philosophy, but certainly here he makes mention of two important *Pramãnas,* namely, reason and scriptures (बुद्धिप्रामाण्य and शब्दप्रामाण्य). Of those who are dependent upon their reason trying

to swim across the river, no trace is left in the course of their swimming, and they sink in the abyss of self-conceit.'The sacred scriptures are merely huge-pieces of stone which a man fastens to his chest and thus being heavily laden, he falls into the mouth of the whale of arrogance. (बुद्धिप्रामाण्य and शब्दप्रामाण्य) having been, "thus disposed of, Jnãnesvara tells us in a general way that other means of swimming across the river, that is, other criteria or *Pramãnas* are only sure ways of destruction. Ultimately no intellectual criterion enables us to escape the Mãyãnadì. Finally, if we want to cross such a terrific stream, we must have a steersman in the form of a spiritual teacher. We must have a rudder of devotion, which conception we take the liberty of introducing in the description. We must travel on the sure raft of mystical experience. It is only when these three things meet, namely, the spiritual **teacher, devotion** and **mystical** experience, that there is the possibility of crossing that great flood of illusion. But one very extraordinary phenomenon takes place in the course of this flood. It disappears as soon as we begin to cross it.

Ranade R.D. (1959: 61-62), The *Bhagavadgita as a Philosophy of god- realisation*, Nagpur University, Nagpur.

**5) Attitude towards Adversity and Prosperity**

Swami Vivekananda :

"What surprises you about people?"

Ramakrishna Paramahamsa :-

"When they suffer they ask, 'Why me?' When they prosper, they never ask, 'Why me?'".

**6) The World is Indifferent to Saints**

Kabir begins by saying cryptically, "I will tell you only if it can be told by word of mouth. I am astonished at people's indifference

in spite of my continued endeavours for their betterment." These remarks of Kabir remind us of similar utterances from other

great writers. Jesus Christ has told us that the prophet is not honoured in his own time and country. The great Vyasa said in *the Mahabharata,* ऊर्ध्वबाहुर्विरौम्येष नहि कश्चित् शृणोति माम्- "with my hand uplifted, I am telling the whole world to listen; but nobody is so good as to listen to me." Ramadas has said:

सांग सांगोनि दमलों । पाठीं जगाच्या लागलों ।
जन ऐकेनासें झालें ।

"I am tired of teaching the world. People have remained listless and indifferent, in spite of my repeated efforts to better them." Who will not recall Mahatma Gandhi's utterances in this connection towards the end of his career?

Kabir goes on to analyse the causes of this indifference. He finds that people are following, each one his own whim.. They are corrupted by arrogance and avarice. *The Bhagavad-gita* has characterised such men as, लोभोपहतचेतसः। They are filled with attachments both personal and impersonal to the very end of their life, and are losing their own selves:

मैं मेरी करि यह तन खोयो, समझत नहीं गँवार ।

Kabir tells us that many such people get exhausted in the middle of the sea of life, and innumerable others go to the bottom.

Lastly, with great pity for this condition of the world, Kabir unmistakably proclaims his apostleship or prophethood. "God in his graciousness gave me the mandate and the power to save some at least, and thus to bring light into the life of some. If you are not now saved, you have to blame yourself and not me." The greatTukaram said in his famous *Abhanga* in the same spirit:

वचनाचा अनुभव हातीं । बोलविती देव मज ।
परी हें न कळे अभाविकां । जड लोकां जीवांसी ।।
अश्रुत हे प्रासादिक । कृपा भीक स्वामीची ।
तुका म्हणे वरावरी । जातो तरी सांगत ।।

It is not I who is speaking to you", says Tukaram: "It is God who is speaking through me. Those who may not put their faith in me may not regard this as true. I am telling you words which are filled with, the grace of God." "It fills me with wonder", says Tukaram, "how in spite of my repeated warning the world is not listening to me." Kabir's message was not different from that of Tukaram.

Ranade R.D. (1997 3rd edn.: 299-300), *Pathway to God in Hindi Literature*, Shri Gurudev Ranade Samadhi Trust, Nimbal R.S.

**7) Everything Has an End**

All things have an end. Even good things have an end. And good things have an end because God intends it. He does not desire that the secret of spiritual life should lie open before humanity for all time. After the secret of the spiritual doctrine has played its part, it pleases God to hide its course for a while.

Ranade R.D. (1959 : 97), *The Bhagavadgita as a Philosophy of God realisation*, Nagpur University, Nagpur.

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***Man, sole awake in an unconscious world***
*A link between the demigod and the beast;*
*He knows not his own greatness nor his aim;*
*He has forgotten why he has come and whence;*
*His spirit and his members are at war;*
*His heights break off too low to reach the skies;*
*His mass is buried in the animal mire.*

***- Sri Aurobindo***
*Savitri* : Book III : Canto 4, P.337

# LIVING WITH GOD

The Hindu scriptures have broadly outlined four pathways or Yogas to God Realization. In the *Bhagavat Gita* Lord Sri Krishna speaks of *Karma Yoga, Jnana Yoga, Raj Yoga* and *Bhakti Yoga* as the means to reach the Supreme Reality. Each path requires a special training and conditioning of the mind often referred to as creating *Samaskaras* on the mind in Sanskrit. Such training of the mind involves terrifying honesty and meticulous execution of the tenets proposed by each path. For instance - *Karma Yoga* urges one to perform his/her work or duties in a detached manner and being undesirous of the fruits thereby. *Jnana Yoga* calls for razor sharp discrimination or *viveka* between Real and Unreal by the process of negation or *Neti Neti* as they call it in Sanskrit. *Raj Yoga* exhorts the control of breath by self-discipline and practice of eight-fold path or *Ashtang Yoga Sutras* as laid down by Patanjali. The path of *Bhakti Yoga* involves unconditional love for the Lord. Love for love's sake. Many Saints in India have trodden this path and paved the way for millions of seekers of GOD. Bhakti Yoga has also been regarded as the most suitable path in Kali Yuga where people will find it extremely difficult to practice austerities or to find time to study scriptures. This article endeavours to help the sincere seekers to live with God by outlining a few related teachings of the Great *Bhakta* and Devotee of Goddess Kali who was always immersed in Her Love and eternally lived with her as the Divine Mother's Child,. May His divine life and teachings be an inspiration to many to set foot on the path towards eternity. This *Bhakta* is none other than the greatest Saint of 19th Century, Sri Ramakrishna Paramhamsa of Dakshineshwar.

Sri Ramakrishna was not formally educated. He was a priest at the Kali Temple of Dakshineshwar, Kolkata. He is also referred as the '*Avatar Varishthaya*' or greatest of the avatars, who was always

immersed in God consciousness. He lived, ate, drank and talked to His *ishta* or chosen ideal Kali Mata as we do with ordinary individuals. In this context it is instructive to recall the story of the first meeting of Swami Vivekananda with Sri Ramakrishna. Swami Vivekananda, one of the most illustrious disciples of Sri Ramakrishna, in his younger days was a skeptic and non-believer in God with form. Swamiji as a young man had the mischievous habit of unsettling the religious speakers by asking them directly a simple question, "Sir, have you seen God?" In most of the cases the effect can only be imagined but when he repeated his favorite question to Sri Ramakrishna it was his turn to be unsettled. Sri Ramakrishna calmly replied in affirmative. To quote him, He said, "Yes, I have. I see Him as clearly as I see you, only in a much intense sense. One can not only see God but can also talk to Him."[1] What transformed this unlettered priest into a realized soul and made him attain Godhood? The answer is his ardent longing and unflinching faith. Sri Ramakrishna, often referred to these as the two cornerstones of *Bhakti Yoga*. One cannot have true *bhakti* if he/she lacks yearning and unshakable belief in God. To demonstrate intense longing he often used to quote the example of a child playing with toys. Till the time the child is busy with toys its Mother will busy herself with work. She comes to him only when the child throws away its toys and cries inconsolably throwing his hands and feet in the air for the Mother. Similarly humans are busy with their toys i.e. sense-objects and forget their true Mother i.e. God. Until they cry for her intensely she will not come to them. Again a small child smiles when its father playfully throws it up in the air, not fearing it may fall down and get hurt because the child has complete faith in its father. Similarly one should have firm faith in God that He is my saviour though things may not always be easy in life.

Sri Ramakrishna talked of two types of devotees based on their attitude towards God. He used to say "There are two kinds of aspirants. The nature of the one kind is like that of a young monkey,

and the nature of the other kind is like that of a kitten. The young monkey, with great exertion, somehow clings to its mother. Likewise, there are some aspirants who think that in order to realise God they must repeat His name a certain number of times, meditate on Him for a certain period and practice a certain amount of austerity. An aspirant of this kind makes his own efforts to catch hold of God. But the kitten, it is known as *Markat bhakti,* cannot cling to its mother on its own. It lies on the ground and cries, 'Mew, mew!'

It leaves everything to its mother. The mother cat sometimes puts it on a bed, sometimes on the roof behind a pile of wood. She carries the kitten in her mouth hither and thither. The kitten doesn't know how to cling to the mother. This is known as *Marjal Bhakti,* Likewise, there are some aspirants who cannot practice spiritual discipline by calculating about japa or the period of meditation. All that they do is cry to God with yearning hearts. God hears their cries and cannot keep Himself away. He reveals Himself to them."

Total self-surrender is indispensable for spiritual life. Like the kitten in the analogy given above, a devotee who relies solely on God is never let down by Him. Lives of almost all the saints have been a living testimony to this fact Sri Ramakrishna was no exception to this. His phenomenal submission to His Divine Mother's will not only elevated him to the state of Godhood but also gave him the direct experience of the transcendental unity of all religions. He had the power to raise those who came in to his contact to a higher level of consciousness. He has assured his devotees that whosoever will weep for the Lord for three days and three nights continuously will see Him. These words of assurance are like a divine utterance to sincere seekers.

In current times it is extremely difficult to devote exclusive time for spiritual practices. Hence it is more practical to internalize the process and incorporate it in our day to day life. Sri Ramakrishna's analogies help to drive this point home better. He used to say, 'Live in this world by devoting 99% of mind to God and 1% to worldly

duties'[3]. Superficially, it seems impossible and impractical but if done in right spirit it is not only possible but also practical. To understand it better Sri Ramakrishna often referred to a person suffering from toothache. In spite of having a severe toothache a person goes about doing his daily duties like attending office, eating, bathing etc., but his mind constantly dwells on the toothache. Similarly while performing all the worldly duties it is possible to think of God constantly.

An effective way to internalize the process of God absorption is through the most profound and path breaking philosophy of Sri Ramakrishna. In a higher state of consciousness he exhorted his disciples to serve God through man. '*Shiva Jnane Jiva Seva*' or to serve *Jiva as Shiva*. Instead of looking upon a needy person as an object of pity, he should be looked upon as an object of worship. Such an attitude elevates both the giver and the recipient. He further said every work however trifling or insignificant should be performed as worship. This helps purify the mind and takes one nearer to God. This philosophy throws open a wide scope to mould our actions and character in a fashion that will lead us to perfection. If we adopt the right outlook, our everyday life provides us with umpteen opportunities to serve Shiva in embodied form. The cries of million starving mouths, or the piteous wails of a widow, the poor, the lowly, the old and disabled are all potential Shivas by serving whom one can progress towards God. God-realization cannot get more within reach than this. If every individual adopts this attitude before long our society will be transformed into an ideal playground for the children of the Lord.

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# GURUDEO R. D. RANADE -NOT A MERE YOGIN BUT BHAKTA-SHIROMANI

If I ask any person in this world whether they want to be powerful or just a Bhakta or a devotee of God and servant of God, everyone will choose to be powerful including all the materialistic pleasures which satisfy and make his living richer but nobody will seek a foot ahead and realise the actual will of God; what the God wants him to be! A great philosopher Saint V.H. Date used to say, "Nobody wants God but everybody wants only the power of God".

Here are some unique and meaningful critical points of Sri Date Maharaj's spiritual literature. They are nothing but as Gurudeo Ranade states, "It is the outcome of his own deep conviction and personal experience."

1 With the power of Yogin one can acquire supernatural powers such as he can know the past and the future, can interpret the language of any creature, can know the past births of any human being, he can foretell the time and place of his death, can know the movements of the planets and the stars and the anatomy of his body, can become free from hunger and thirst; can have visions of saints and can have knowledge of supernatural sounds, touches, visions, tastes and smell on account of *Sanyama*. He can enslave the entire universe; acquire liberation by burning desires in the fire of Vairagya and by the purification of the Buddhi.

2 On the other hand, saints consider Power as dirt when compared with the Spiritual Knowledge. According to them, powers indicate that the physical body is considered as more important than the Spirit. Tukaram said, "The considerations of the body are the considerations of the fool and ignorant". However God is realized only when all such desires for power, wealth, and glory are rooted out; they find nothing common

between the powers and the love of God. For them the Name of God is the only key to happiness. It is a great boon to the devotee of God that, many a time, he does not know that he has come to possess a supernatural power, and if anything happens in a supernatural manner, he thinks that it is not because of his power but because of the grace of God for which he becomes all the more humble and grateful.

By the above comparison one may opine that being Yogin is not good but this is not at all right as for being a saint also one has to primarily aatain the stage of a Yogin. It is only after achieving that a true test of Yogin will start as to whether he wants to remain there or become a true saint and Bhakta.

I tell you a true instance: In 1979 During a conversation while on morning walk I told Prof. V. H. Date, 'If anyone reads your work, "The Yoga of the Saints" they will immediately leave the path of Yogin and follow the path of Bhakti. Upon which he said, 'Years ago Gurudeo told me if he can submit only this topic in University then on the basis of that research he will give D. Litt. Degree to him.' Therefore present writer requests the readers if they want to know more about Yoga and Bhakti they really need to go through "The Yoga of the Saints", Chapter 7- *'Patanjala-Yoga and Bhakti'* by Prof. V.H. Date.

The following points may enable the readers to distinguish whether Gurudeo was Yogin or Bhakta:

* His curing of Hernia by a mere yogic posture.

* His forevision. For Example, ten years before becoming a minister he called Mr. B. N. Datar of Belgaum "Come on Minister", and the latter became the Minister of the State. Similarly he greeted his student, V.H. Date "Come on Doctor", and the student (V.H. Date) got his Ph. D.

* His power of showing difference in the beats of the pulse in his two hands at the same time.

* His capacity to bring down a yogin to normal consciousness when he had raised his *prana* to the *Brahma-randhra* and had become unconscious.

On the other hand points showing his nature as a Bhakta are:

* Long hours of meditation on the bank of Yamuna and keeping awake throughout the night and meditating on the name of God.
* Spending a lot of money on feeding people who happened to go to Nimbal for meditation.
* Serving people who do nothing which was against the will of God, or till he got the sanction from God.
* Relieving the misery and distress of others by the power of his meditation and prayer to God and not minding hunger and thirst before devotion to God.

For example, when his son Venkatesh died at Kolhapur, and he came to know of it at the Miraj Junction station he went straight to Jamkhandi to preside over the gathering of the P. B. High School and not to Kolhapur. "God had given him and God had taken him away. Blessed be the Name of God" He said to people who had come to console him upon the death of his first wife he said to God, "Now, O Vitthala, you and I shall live together."

Once during a conversation Mr. Gopalrao Deshpande of Belgaum asked Gurudeo if he remained conscious of the divine Name of God while talking to anyone, to this Ranade replied, "He not only remains conscious of the Name but can also very well understand the will of God even the daily movements of our body such as lifting of hand etc." These are not at all possible for a mere yogin, this is possible only for him who has become one with God. For then alone one can know the will of God.

Those who have seen him at Nimbal will remark unhasitatingly that he was like an illustration of the yogin described by saint Jnanadeva in the sixth *adhyaya* of his *Jnanesvari*. He used to walk

faster than anybody else, suffered endlessly and severely on account of T. B., a pernicious disease of his body ache was present throughout day and night, he calmly and quietly suffered bereavements and even the strangulation of the intestines and allowed the T. B. germs to remain in his blood as if they were his life-long companions. All these, however, show that it was not the stubborn will of a great yogin, but the patient resignation of a Bhakta to the will of God.

**Conclusion :**

The eminent philosopher-Saint and great devotee of Gurudeo R. D. Ranade, Professor V. H. Date, like Jnanesvara, who raised his arms and with his thundering words used to say, "Where the Guru is, there is knowledge; in knowledge, there is the vision of the self in vision, there is beatification". It is, therefore, advisable that one should go to Nimbal and be a devotee of God by the Gurudeo's grace.

Notwithstanding this, he beautifully described in his book *'Rock and Religion'* in part II *'The Pinnacle of Spiritual life'*, "Guru to him is the place of pilgrimage. Guru is God, Guru the mother and the father, there is nothing higher than the worship of Guru for him, for the Name imparted by his Guru is all-in-all tor him".

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# BEYOND PLATO'S PHILOSOPHER KING

(A Paper submitted at the VI World Congress of International Christian Studies Association : Science and Religion : the missing link hosted by Pepperdine University Malibu, California USA.)

I hail from the land of the *Vedas*. My spiritual heritage is Nimbargi school, founded by the Saint of Nimbargi in the lineage of Revananath of Nawnathas. My spiritual teacher is Prof. R. D. Ranade, M.A. D.Litt.. one of the greatest mystic-philosophers of the twentieth century. In the beginning he was professor of philosophy at Allahabad University, later Dean of Arts Faculties and retired as its Vice-Chancellor. He established his academy at Nimbal, a village in Karnataka state, where truth seekers from all over the world came during his life time and continue to do so, even today.

He came in to the international fame, first in 1926 and then in 1933 with his monumental works - A Constructive Survey of *Upanishadic Philosophy and Mysticism in Maharashtra.*

The books were hailed as unique contributions, by such luminaries as, M. Jacobi, Dr. Garbe, M. Winterntz, J. M. Muirhead, J. B. Pratt, to name a few.

Prof. Ranade states in the preface of his book on the Upanishads, "Upanishads contained not one system of philosophy, but systems of philosophy rising one over another like Alps over Alps, and culminating in a view of Absolute Reality, which was worthy of the fullest consideration of our contemporary Philosophers of the West. With that end in view and in order that theUpanishadic philosophy might be made Intelligible to the Western mind, I boldly struck out the plan of presenting it according to the methods of Western thought, so as to make it understandable and appreciable by those who were trained to think according to those methods.

The trend of the present volume is to show how all the teachings of Upanishadic Philosophy converge towards the realisation of the mystical goal.

Rational mysticism, which has been hitherto regarded as a contradiction in terms, must now be a truism. The author shall feel his labours amply rewarded, if he finds that his exposition of the Upanishadic Philosophy makes a contribution, however small, to the realisation of this ideal."[1]

I have come here, which I trust is as willed by my Master, to revive the interests of you esteemed scholars of the West, assembled here, in the rich heritage of Indian thought and ideals which gaze beyond Plato's Philosopher King for a theonomy proclaiming one god, one World, one Humanity.

**The Role of Plato's Worlds in the Scientific Field**

Imre Lakatos (formerly Professor of Logic, University of London.) states, "..... the rationally reconstructed - growth of science takes place essentially in the world of ideas, in Plato's and Poppers's third world, in the world of articulated knowledge which is independent of knowing subjects. ...one cannot understand the history of science without taking into account the interaction of the three worlds."[2]

Paul Feyerabend (Prof. University of California, Berkeley) states, "It is in this third world that the growth of knowledge takes place and that a rational judgement of all aspects of science becomes possible... and the rules which create order in the third world may be entirely inappropriate for creating order in the brains of living human beings, unless these brains are put into the third world..."[3]

Let us see what these three worlds contain. I find roger Penrose's description[4] very acute and I shall follow the same.

The first world we know most directly is the world of our conscious perceptions. Yet it is the world we know least about in any

kind of precise scientific terms. It contains happiness, pain, perception of colours, earliest childhood memories, love, understanding, ignorance, revenge, knowledge of various facts and fear of death. It contains mental images of chairs and tables, and where smells and sounds and sensations of all kinds intermingle with our thoughts and our decisions to act.

The second is what we call the physical world. It contains actual chairs and tables, automobiles and T. V. sets, human beings, human brains, actions of neurons. It is the world of sun, moon and stars, so also clouds, hurricanes, rocks, flowers, butterflies and at a deeper level molecules and atoms, electrons and photons and space - time, cytoskeletons, tubulin dimers and super conductors. The connection of the world of our perception with the physical world is mysterious.

There is also another world - the Platonic world of mathematical forms. It contains Lagrange's theorem, Euclidean geomatry's Pythogorean theorem, natural numbers, Gassmann product, non Euclidean geomatries, infinite numbers, non - computable numbers, recursive and non - recursive ordinals. Maxwell's and Einsteins equations, mathematical solutions of chairs and tables as would be made use in virtual reality, simulations also of black holes and hurricanes.

Its existence rests on the profound timeless and universal nature of these concepts.

Roger Pernose explicitly states in his book "The Large, the Small and the Human Mind' that - Platonic world contains other absolutes, such as the Good and the Beautiful, but I shall be concerned here only with the Platonic concepts of mathematics[5]," - but we are not.

For us, Platonic world contains absolutes, such as Good and the Beautiful as pointed out above. These absolutes, Forms or Ideas are Eternal. For Plato, Idea of Idea is God. They are unchanging, unlike particulars, i.e. the phenomenal world -subject to change and decay.

This is the reality behind material world. The eternal and immutable 'patterns' behind the phenomenon.

As pointed out by Paul Feyerabend, Growth of knowledge and science takes place in this third world. Growth is required for progress. Can we define progress?

I find A.C. Crombie's definition complete and all comprehensive one. I quote, "The concept of progress expresses an attitude to man's place in time and history, to the relation of his past to his future, that is both descriptive and prescriptive. It involves insights both into the progress of knowledge and its uses and into the possibilities and sources of knowledge, and also into the sources and progress or regress of happiness, power or moral virtue. The concept implies a desirable direction, hence the possibility of deviation and value judgements about what ought and ought not to have been, and to be, done in man's dealings with nature, with himself and his fellow creatures or with God. In other words, the concept of progress is at once profane and sacred, at once epistemological, cosmological and religious, in that it implies belief about knowledge, about what exists, and about man's origins, expectations and responsibilities within whatever is accepted as the scheme of knowledge and existence.[6]"

Crombie has emphasised progress that entails value judgements. -

And what can be these value judgements? I turn to Feyerabend again. He states,

'The sciences especially are surrounded by an aura of excellence which checks any enquiry into their beneficial effect. Phrases, such as 'search for truth' or 'highest aim of mankind' are liberally used. Undoubtedly, they ennoble their object, but they also remove it from the domain of critical discussion".

"It seems to me that the happiness and full development of an individual human being is now as ever the highest possible value.

This value does not exclude the values which flow from institutionalized forms of life (truth; valour; self-negation; etc.). It rather encourages them *but only* to the extent to which they can contribute to the advance of some individual. What is excluded is the use of institutionalized values for the condemnation, or perhaps even the elimination, of those who prefer to arrange their lives in a different way. What is excluded is the attempt to 'educate' children in a manner that makes them lose their manifold talents so that they become restricted to a narrow domain of thought, action, emotion. Adopting this basic value we want a methodology and a set of institutions which enable us to lose as little as possible of what we are capable of doing and which force us as little as possible to deviate from our natural inclinations".[7]

Let us examine Plato's solution for this.

In book V of the *Republic*, Plato remarks, "Until Philosophers are kings .... and political greatness and wisdom meet in one cities will never have rest from these evils, no, nor the human race, and then only will this our state have a possibility of life and behold the light of day..."

**Reasons for philosophers to rule**

The city in which the destined rulers are least eager to rule, will inevitably be governed in the best and least factious manner, and a contrary result, will ensue if the rulers are of contrary disposition.

This can be done by 'inventing for the destined rulers a life better than ruling for only in such a city will the rulers be those who are really rich, not in gold, but in a wise and virtuous life... "[8]

.....there is a faculty residing in the soul of each person, and an instrument enabling each of us to learn;.... (and) so must this faculty, or this instrument, be wheeled round, in company with the entire soul, from the perishing world, until it be enabled to endure the contemplation of the real world, and the brightest part thereof.... the form of good.[9]

For when habituated, you will see a thousand times better than the residents, and you will recognize what each image is, and what is its original, because you have seen the realities of which beautiful and just and good things are copies...

The revolution of a soul, which is traversing a road leading from a kind of night-like day upto a true day of real existance, and this road we shall doubtless declare to be true philosophy.[10]

**Qualities**

The person chosen for this task should be, most steady, most manful and most comely. Noble and of resolute character. He should possess good memory, a dauntless demeanour and a thorough love of work, temperance, fortitude, loftiness of mind and all the separate virtues.

**Training of the would-be Philisophers**

All who are above ten years old in the city must be dispatched into the country, and their children must be taken-and bred up beyond the influence of that common character, which their parents among others possess, in the manners and laws of true philosophers...[11]

They must first be trained in gymnastic and music. Music teaches a kind of harmoniousness by means of harmony, and a kind of measuredness by means of measure. They must also be taken on horseback within sight of actual war, and that any safe occasion they must be brought into the field and made to taste blood....[12]

Then they must be taught sciences. Science by nature leads to reflection.

He must learn arithmetic, because, 'who are destined to take part in the weightiest affairs of state to study calculations and devote themselves to it, not like amateurs, but perseveringly, until by the aid of pure reason they have attained to the contemplation of the nature of numbers - not cultivating it with a view to buying and selling, as

merchants or shopkeepers, but for the purpose of war and to facilitate the conversion of the soul itself from the changeable to the true and real. It evidently obliges the mind to employ pure intelligence in the pursuit of pure truth.

Then he must study geometry both plain and solid larger and more advanced part of the study tends at all to facilitate our contemplation of the essential form of good, compels the soul to transfer itself to that region in which is contained the most blissful of that real existence, which it is of the highest importance for it to behold.[13]

The fourth is astronomy. Here he is not to trouble himself too much about the actual heavenly bodies, but rather with the mathematics of the motion of heavenly bodies. For pursuing astronomy with the help of problems, 'will convert the natural intelligence of the soul from a useless into a useful possession.'[14]

But the coping-stone of these for sciences is to be dialectics method, which carries back its hypotheses to the very first principle of all in order to establish them firmly; unless a person can strictly define by a process of thought the essential form of the good, abstracted from everything else, and unless he can fight his way as it were through objections, studying to disprove them not by the rules of opinion, but by those of real existence, and unless in all these conflicts he travels to his conclusions without making one false step in his train of thought - unless he does all this. He will neither know the essence of good, nor any other good thing. He should continue constantly and strenuously devote to study of dialectics for five years.

The total span of education can be laid down thus :

Gymnastic, music and other sciences upto the age of twenty years.

Then they must receive higher honors. The detached sciences in which they were educated as children must be brought within the compass of a single survey, to show co-relation which exists between them and the nature of real existence. And when they are of thirty years, they should be raised to higher honors and try them in order to see who is able to divest himself of his eyes and his other senses, and advance in company with truth towards real existence. Then upto thirty five years age resigning every other pursuit the dielectic has to be acquisitioned.... Thus thirty fife years are spent in habit and exercise to form virtues of soul.

Thereafter for fifteen years, as soon as they are fifty years old, those who have passed safely through all temptations, and who have won every distinction in every branch whether of action or of science, must be forthwith introduced to their final task, and must be constrained to lift up the eye of the soul and fix it upon feat which gives light to all things; and having surveyed the essence of good, they must take it as a pattern to be copied in that work of regulating their country and their fellow-citizens and themselves, which is to occupy each in turn during the rest of life; and though they are to pass most of their time in philosophical pursuits, yet each, when his turn comes, is to devote himself to the hard duties of public life, and hold office for their country's sake-not as a desirable but as an unavoidable occupation; and thus having trained up a constant supply of others like themselves to fill their place as guardians of the state, they will depart and take up their adobe in the islands of the blessed. And the state will put up monuments to their memory at the public; and offer sacrifices to them as demigods, if the Pythian oracle will authorise it, or at least as highly-favoured and godlike men.[15]

Why so much importance to philosophers? Aristotle is crystal clear on this issue. He states, 'highest happiness is only open to philosophers. Happiness lies in virtuous activity which comes from

habit, and perfect happiness in the best activity which is contemplation'. He further adds, 'It is open to man to increase the element of Divine in his nature, and to do so is highest virtue.'

Plato's contemplation of divine objects as essential form of good real existence finds its culmination in Aristotle's *Theoria*. In fact Aristotle regards this as his ideal.

I quote from Prof. R. D. Ranade's monumental work, The Bhagvadgita as a Philosophy of God Realisation'.[16]

Those who have read Aristotelian ethics know the great stress which he lays upon the contemplative life. This contemplative life is not very different from what the Bhagvadgita calls Jnana Yoga.

"*Jnana* may be looked at from two points of view, intellectual and mystical. *Jnana* does not refer to mere intellectual knowledge but refers to that mystical knowledge beyond which there is nothing else to be known. As pointed at in Chapter VII, verse - 2 of Gita."

*Yoga* is a kind of activism - Underhill[17] calls this state as divine osmosis, 'Psychologically it is an indeed stage where the mystic, 'apprehends the supra-sensible by immediate contact, and knows itself to be in the presence of the "supplier of true life. Such contemplation - *Jnana Yoga* such positive attainment of absolute is the whole act of which visions of poets, the contacts which the scientists make with the third world of Plato on the verge of their discoveries, the intuition of philosophers, give us hints.

This activism, is succinctly conceptualised by the Greek word *theoria*. In the first place it means vision of perception, secondly, it means intellect or knowledge, and thirdly it means ecstasy or illumination. *Jnana*, mystical illumination inducing ecstacy is divine knowledge which unfolds itself to the mystic. A philosophy of *Jnana* may be called a philosophy of theoratism as per Prof. Ranade.

Coming back to Aristotle, Prof. Ranade says, "His great contribution as found towards the end of his Metaphysics, as well as

his ethics is the concept of theoria, the beatificatery contemplation, which according to him, is one of the characteristics of God, and which a man has to imbibe to certain extent. In fact, Aristotle regards this as his ideal. It may be paralleled by what Spinoza later on called Amor *intellectualies Dei* (intellectual love of God). It is true, he says, that none but God can live in mere contemplation alone, but it would behove man in his highest state to imitate that kind of *theoria*. Finally, he makes a very important statement. It is only when we are contemplating scientifically, philosophically, intuitionally, and on a higher level, that our mind can go up to *theoria*. It is in such cases that we can dispense with the society of others, and our ultimate ideal then would be to live the life of God alone. The *theoria* need not necessarily be Godly, it may be human. Human *theoria* is a part and parcel, or a fraction, of that great Divine theoria and that is the ideal at which our metaphysical or ethical life must aim.

Plato's contemplation of divine objects - essential form of good - real existence which shines forth to the faculty residing in the soul can be equated to human *theoria*.

A realised soul is partaking Divine *Theoria*. As a consequence, having- established his identity with the Absolute, the One, the All. Immediate effects of this identification are, in the words of Prof. Ranade"entire abatement of bodily excitement, the resolution all doubts, the obtainment of infinite power, the enjoyment of illimitable joy, the destruction of all fear and the fulfillment of any end that may be contemplated by the mystic.

In the words of Badarayana, the famous commentator on the *Vedas*, the released soul becomes an overlord. Merely by willing it, he can get any desire fulfilled. All his forefathers are elevated to divinity by his mere power of will.

The *Aiteriya Brahmana* of the *Rig Veda* proclaims his

(साम्राज्यं भौज्यं स्वाराज्यं वैराज्यं पारमेष्ठ्यं एकराज इति)

[Samrajyam Bhoujyam Swarajyam Vairajyam
Parmeshthyam Ekraj Iti]

meaning, "O Gods proclaim him as ovelord and overlordship, as paramount ruler and father of paramount rulers, as self ruler and self rule, as sovereign and sovereignty, as king and father of kings, as supreme lord, and supreme authority - the suzerain of all creation hath been born." (Translation by A. B. Keith)

According to Badarayana such is the ideal king. Prof Ranade, in his book, *'Vedanta: Culmination of Indian Thought'*[18] states -

Badarayana holds the ideal of the philosopher-king and in a much more intensified form than Plato. Plato had held that, "Until philosophers are kings.... and political greatness and wisdom meet in one..... Cities will never have rest from their evils, no, nor the human race.... and then only will this, our state have a possibility of life and behold the light of day". If Plato's ideal of a philosopher-king ever comes true, there would be the contingency of many philosopher-kings each ruling his own Republic. Such multiplicity of philosopher-kings might not lead to concord and harmony. Moreover it would well nigh impossible to determine the *primus inter pares* in this multitude, who may establish harmony. But the ideal of Badarayana, the overlord of all suffers no compeer (*ananyadhipatih*) and has omniscience, omnipotence and bliss. He is the one sovereign (*Ekarat*), the Vedic Hymn proclaims, who has sway over all that exists and down to eternity. It is he who enjoys real svarajya-the Atmanic imperishable bliss-as the saint of Nimbargi used to say. Thus, far from being poli-centric or even cosmo-centric the ideal visualised by the ancient Rsis at the dawn of human history is the kingdom-immortal (*Amrtam purim*) which transcends the limits of here and now."

The great Samkaracharya, who fought for the uniqueness of *Jnana - Divine Theoria* - uncontaminated by Activity - of which God only is capable, was himself one the greatest intellectual activists the world has ever seen. Having travelled throughout the length and breadth of India, having established his monasteries at different

places and having devoted his life to the fulfillment of his philosophical and spiritual mission, Samkaracharya set himself on a pedestal to which people can only point, but which they can scarcely reach. One has only to remember that becomes the mission of such a realiser to spread the gospel of God whenever and wherever it becomes possible for him to do so. One God, One World, One Humanity should be his maxim. Theopolity "The *Aiteriya* Vedic song which praises its glories his doctrine for verily this philosopher saint is very ectype of God.

**Conclusion**

Man integrates himself by meditation just as by action. But he should not be content with contemplating on the beauty of the ocean, of the mountains, and of the clouds, the masterpieces of the artists and the poets, the majestic construction of philosophical thought, the mathematical formulae which express natural laws. He must also be the soul which strives to attain a moral ideal, searches for light in the darkness of the world engaged in human *theoria*, marches forward along the mystic way, and renounces itself in order to apprehend the invisible substratum of the universe.

Finally, I place flowers at the feet of the lord in the words of Brena Dunne who is a coordinator of the International Consciousness Laboratories(ICRL) and the Academy of Consciousness Studies. "Development of new modes of conceptualization that will permit accommodation of intuitive, creative and mystical dimensions of consciousness within the purview of science would not only retain for science the resilience and adaptivity necessary for its continued relevance and utility in the burgeoning age of information, but would raise the scientific method to its rightful place as one of the triumphs of transcendent human achievement".19

Dr. N.V. Kulkarni
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# PROF. R.D. RANADE BEGS OF HIS GURU, SRI BHAU SAHIB MAHARAJA

**(Dr. R.D. Ranade's Marathi poem Translation)**

1. ***I am much tormented by the three offlictions, the Adhyatmika, Adhibhautika and the Adhidaivika. My intellect makes no progress, but is at a standstill; Bound have I been always by the ropes of desire and lust. But, thou, O Guru, hold me fast without any loss of time.***
2. ***Let adversity be my companion, says Kunti, if thereby my mind would be devoted to Hari; "One must reap the fruits of his deeds," says (a philosopher). As for me, I wish to meditate ceaselessly on the Name of God.***
3. ***Let my eyes be full with the Form of God; let every pore of my body sing the Name of God; and let my intellect be always immersed in the meditation and contemplation of God. This is the supreme ambition of my life.***
4. ***Let my heart aspire to move in the company of the saints; let me ever dwell at your feet; what I wish is that you should enable me to visit Inchgiri which is nothing short of Pandharpur to me.***
5. ***I am sure you are aware of the excessive heat of samsara from which I am suffering. Lead me therefore on the path of contemplation on the vision of God. I do not see anyone other than you who would protect me; so let me have your full grace on me, who am the servant of the servants of the Lord.***

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# A GREAT INDIAN THINKER; PROF. R. D. RANADE

**Prof. ( Dr.) V. H. Date**

Professor Ramchandra Dattatraya Ranade M.A., D. Litt (July 3,1886 - June 6, 1957 ), was a brilliant student, an inspiring teacher, an admirable Vice-Chancellor and a deep thinker. People saw in him a unique coalescence of the universal compassion of the Buddha, the catholic love of Jesus, the penetrating intellect of Kant and the profound wisdom of Shankaracharya.

If there is any person who combined in him the rare and opposite qualities of a Yajnavalkya and a Sankara, of a Ramadas and a Tukaram, it is Prof. R.D. Ranade. A sovereign of both the worlds, *Ubhayavidha Samrat*, who lived as if he were a sage-king and fulfilled the expectations of his Guru. Not only did he not despise wealth and prosperity, but also he welcomed them as precious instruments to promote the cause of Life Divine for himself and others. Yet the spirit of unperturbed renunciation of everything for the sake of God was there in him at the beck and call and was the hard rock on which he reared his spiritual edifice. A full measure of family life, with wife, children, relatives and friends, he always loved to enjoy, and yet he conducted himself in a manner which showed that a saint has no relatives but those who love God.

Wonderful indeed was the effect of this attitude; his relatives became devotees of God through him, and the devotees became his

relatives through God. In the Leibnitzan fashion, Prof. Ranade asked us to love and bind ourselves to others with the central bond, the love of God, just as the monads of Leibnitz's philosophy are connected to each other through the central Monad. The fact, however, remains that innumerable disciples of Prof. Ranade came to know God after knowing him first and that a few of his disciples at least have come to love God after they had loved him first. True, as the theists say, God as person is far superior to God as Impersonal because the person becomes a fit object of worship, awe, reverence and fear. He hears our prayers and sends us his Grace. Has not Prof. Ranade also, like any other great saint, fulfilled this purpose by acting as an intermediary between his devotees and God? They gained something more than this, viz. the experience of various forms of God and the various ways in which He reveals Himself to His devotees. It was this realization which was mainly responsible for making Prof. Ranade's followers love and fear him also.

Jnaneshwar and Tukaram had tasted the bitter cup of life, but they did so far a short time. Prof. Ranade had it throughout his life. Apart from the usual vicissitudes of life like bereavements, etc., he battled against a destructive disease for 50 years, and, though very often his adversary scored a point over his frail body, each time his soul emerged with greater joy, peace, and courage. What better example can there be of a man showing compassion to all beings than that of Prof. Ranade a few minutes before his death ? He referred to his deadly ememy and said." Let these germs of T.B. find salvation by dwelling in my blood."

The great poet Bhavabhati, in his *Uttar-ramacharitam*, describes the character of Shri Ram as being softer than a flower and harder than an adamant. This is equally applicable to our 'Ramchandra' also. The magnetic needle of his character showed the emotional reactions he felt with reference to the worries of others and those of his own. His heart melted with compassion and sorrow

when he found others in distress. But from adversities and afflictions involving his person, he remained singularly detached. "People come to Nimbal", he said with great anguish one day, "to get themseives relieved of poverty, sin and distress, and it becomes our duty to lighten their burden, show them the path of God, and help them in their spiritual endeavours." This he did in three ways. In the first place, he asked his visitors to participate in the *bhajans* and the sittings at his ashram. 'Even this is enough to fulfil one's ordinary desires', he used to say. Secondly, he kindled the spiritual spark in the minds of his disciples by imparting to them the 'WORD' or the 'Mantra'. And thirdly, he allowed them to open their hearts to him so that they might be touched with his grace. Not a few have witnessed how like a plumb he sank in his seat and how, overcome by sorrow and anxiety at the news of a serious illness of his devotee, he entered into deep meditation and prayer unto God.

To those, however, who were most devoutly attached to him, he disclosed the great secret that even the most fatal illness is but a weapon in God's hand, and it cannot hurt but at His will. Every difficulty or calamity that came in his life only served to deepen his faith in the power and wisdom of God, led him to meditate longer and more intensively on His Name to such an extent that the slight spiritual egoism which a *sadhaka* was likely to engender, would vanish in a loving surrender to God.

At no time in life can it be said that Prof. Ranade passed through an agnostic or atheistic stage. Faith in the existence of God was in his very blood as it was a common factor in some generations before him. His birth was the result, it is said, of the *tapasya* of his pious mother; and he was named 'Ramachandra' after the God, Shri Rameshwar, his mother's deity, at Jamkhandi. His spiritual life began at the age of fifteen when, in 1901, he met Shri Bhausaheb Maharaj and was initiated by him. In the beginning his devotion to God was motivated by desires which he wished to be fulfilled. That

he secured the first Jagannath Shankar Seth Scholarship in Sanskrit in the Matriculation Examination was, as he himself has told us, the fulfillment of his desire by his spiritual master, Shri Bhausaheb Maharaj, who became later the chief guiding star and role-model in his life, spiritual as well as material. He loved, revered, and feared his Guru so much that it enabled him to walk straight and unswervingly on the rigorous and narrow path of spiritual life. In course of time, as love for his Guru became the dominant note of his life, he began to dedicate each and everything at his feet. It did not matter for Prof. Ranade whether what he placed at his master's feet was a monumental product of his intellect such as the *"Constructive Survey of Upanisadic Philosophy"* or a pair of 'dhotis' which he happened to purchase from the market or the tinge of spiritual *'ahamkar'* which arose in him at the moment or the anxiety due to a difficult situation in which he temporarily found himself. The service and love of the Guru and the God was the be-all and end-all of his life.

To meditate for 6 to 8 hours daily when he was working in the Deccan College, Poona, speaks about his passion for God-realization; and it became such an absorbing pursuit of his entire life thereafter that he never, never wasted even a few minutes without remembering God. Ramdas enjoins on us, in his Dasbodha, to alternate activity with contemplation. Prof. Ranade followed the precept meticulously, and, what is more, combined these two so that at no time was there activity without contemplation. If there were fruits of this activity, *'karmaphala'*, he enjoyed them, but this too was a part of contemplation. Activity, the enjoyment of the fruits thereof, and contemplation were for him a part of devotion to Guru and God.

We have referred to him above as a royal-sage, a *rajarishi*. He used to hold his 'darbar', the spiritual sitting, once, twice, thrice, or even four times a day in his ashram at Nimbal where hundreds of

devotees lived a life in communion with him and hence in communion with God and with each other. Everybody felt that he was equal to everybody else. In these spiritual sessions at least no one felt jealous of the other; no one was superior or inferior to the others. This sharing of the sentiment of spiritual brotherhood pulled down all barriers of caste and creed. Prof. Ranade met each one in these gatherings, made detailed inquires about his family, and created in him a feeling that he, i.e. Prof. Ranade, was his personal friend and guide. He did this out of his heartfelt sympathy and love for all. He never had an ulterior motive for seeking mass contact. The only motive or rather natural inclination for this was "to raise thinking humanity into a Divine Kingdom of Ends." (Mysticism in Maharashtra, page 494 ) That he had this ideal of serving humanity for the divine purpose can be established by an utterance a few months before his death. The only photograph which he liked most was the one in which all his devotees, who had gathered for an occasion, were seen in the centre, and he, their Guru, stood behind them all in a corner a place usually occupied by the menial staff. Explaining why he liked the photograph he said that it was that position of a servant of humanity for the purpose of making them live in God which was the fittest for him and was the only thing he had been loving most.

**Courtesy :** Reprinted from *'Miscellany Educational'* magazine in August, 1962. Volume 6, No. 8.

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*Philosophy for Younger Generation*

# BROUGHT FORWARD OR CARRIED FORWARD?

Being from the field of Accountancy, I had to learn the terms, "Brought Forward and Carried Forward". Little did I then know or understand that these two terms meant so much in life! As time passed and reading increased, and to admit that it is just a beginning and miles to go but the Theory of Karma pulled me more towards going deeper into understanding various facets of life. Good deeds, bad deeds, *paap-punya*, *Moksha*; all these alien terms made me ponder more and more over these terms.

The famous old adage "As you sow, so you reap" or when you sow apples, you will get apples and so on made me think of the words good deeds and bad deeds. Wonderful insight from further reading made me narrow down to some thoughts. Bad deeds will fetch bad paybacks and Good deeds would give good benefits but how long or when? And so my accounts came to help. Business goes on when the financial year ends on, say, 31st of March but the receivables and payables still continue in the next year. We have to pay the unpaid liabilities and also collect the pending receivables from those people who have got products or services from us but have not paid. This goes on; month after month, year after year. Thus in accounts we **carry forward** the pending items to the next year and in the new books of the New Year we do a **brought forward** from the previous year. The principle of ongoing business (Going Concern), continuity is applied. Likewise in a school or a college, the lecture ends when the period is over but the portion or topic is not over; the students then have to come on the next day to learn the remaining topic.

Now, coming to our deeds, our *Karma*, our account and whosoever maintains it shows numerous or countless entries of good and bad and we don't know what and how and why are we enjoying

or suffering the fruits. Whether the fruits are the result of some deeds done in the past life or this life is unknown, so whether it is a Brought forward deed or not; we don't know. We have to enjoy or suffer the result because whatever has happened has happened. Now the most interesting part - we can control what we are going to Carry forward! Is it not? It'is in our mind, intellect and hands to control what we are doing or what we are going to do; so the fruits of our actions which we may enjoy or suffer are controlled but we don't know when. Hence, as said before, if the academic year gets over or the period gets over we have to come again for the remaining topic or in other words, **carry forward** the accounts to the next year and do a **brought forward**; similarly we have to take birth again! Indeed scary because here we don't know **where** and **when**, which country, **which** house, or even **whether** a human being or an animal or insect or whatever! So it comes to the most important feet that we should wisely do our deeds **"Now"**; control our thoughts, emotions and behavior **Now"**! This indeed is difficult but we can always try...at least we should do good deeds so that we don't suffer later.

But the thought of *Moksha* is still far far away! And what little I have understood is that when my receivables and payables become ZERO or NIL; when the balance in my account is ZERO; only then and then only *Moksha* is possible....difficult? It is indeed scary but quite interesting. Well for me, as a beginner; a little that I think I have understood, at least prompts me to three things, without thinking much; and these three things are - **"Think Good (Mind); Be Good (Heart) and Do Good (Hands)!!!**

...My namaskars to all and warm regards to all. Pray, guide me further in my studies. Thanks a lot!!!

**By Sanjay Inamdar, Pune**

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# FOREWORD

Author : R.D. Ranade
Editor : B.R. Kulkarni

**Vijaya V. Apte**

It has always been my earnest desire to preserve every word of Shri Gurudev and to offer it to the world of scholarship. I am exceedingly happy that the present work is being published under the auspices of the Sahitya Samskriti Mandal, Maharashtra State. My thanks are due to them.

The work, though partly in the form of Notes, will be found highly useful by students of philosophy and research scholars.

It is with great satisfaction that I place this scholarly treatise in the hands of all those interested in Philosophy and Religion.

Bombay;
20th March 1986

**(Mrs.) Vijaya V. Apte**

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# KELANO HARI TALANO

ಕೇಳನೋ ಹರಿ ತಾಳನೋ। ॥ಪ॥
ತಾಳಮೇಳಗಳಿದ್ದು ಪ್ರೇಮವಿಲ್ಲದ ಗಾನ ॥ಅ.ಪ.॥
ತಂಬೂರಿ ಮೊದಲಾದ ಅಖಿಲ ವಾದ್ಯಗಳಿದ್ದು ।
ಕೊಂಬು ಕೊಳಲು ದ್ದನಿಸ್ವರಗಳಿದ್ದು ॥
ತುಂಬುರ ನಾರದರ ಗಾನ ಕೇಳುವ ಹರಿ।
ನಂಬಲಾರ ಈ ಡಂಭಿಕರ ಕೂಗಾಟ ॥1॥

ನಾನಾ ಬಗೆಯ ರಾಗ ಭಾವ ತಿಳಿದು ಸ್ವರ ।
ಜ್ಞಾನ ಮನೋಧರ್ಮ ಜಾತಿಯಿದ್ದು ॥
ದಾನವಾರಿಯ ದಿವ್ಯ ನಾಮರಹಿತವಾದ।
ಹೀನ ಸಂಗೀತ ಸಾಹಿತ್ಯಕ್ಕೆ ಮನವಿತ್ತು ॥2॥

ಅಡಿಗಡಿಗಾನಂದಭಾಷ್ಪ ಪುಳಕದಿಂದ।
ನುಡಿನುಡಿಗೆ ಶ್ರೀಹರಿ ಎನ್ನುತ ॥
ದೃಢಭಕ್ತರನು ಕೂಡಿ ಹರಿಕೀರ್ತನೆ ಮಾಡಿ।
ಕಡೆಗೆ ಪುರಂದರವಿತಲನೆಂದರೆ ಕೇಳುವ ॥3॥

**Transcreation**

Hari will neither listen to nor tolerate music accompanied by many instruments without devotion. What's the use of accompaniments such as Tambura and other harps, horn, flute or sounds without devotion? Hari who hears the Divine music played by Tumbura and Narada won't trust this pompous din.

**Charanam**

Such song with many nuances of *raga* and *bhava*, delectable in its usage of *swara*, *manodharama* and *jati* that doesn't have the

Divine name of the slayer of demons, (Hari) won't pay attention to such mundane music or text !

(Hari will listen to the song) That gives goosebumps (to devotees) at every beat, has "Srihari" word after word.

(That is) Firm in its devotion (to Hari) and celebrates the glory of Purandara Vitthala !

**Courtesy :**

Sahityam.net>wiki>kelano_hari_talano

13.04.2017 1.15 p.m.

**A brief exposition :**

This song, *kelano hari tãlano,* 'god won't listen to, and won't tolerate,' of Purandaradãsa, regards *Gãyana* and *Kirtana*, *Bhajana* and *Dhyãna* as closely allied to *Smarana* i.e. remembering or silently repeating the name of God. The poet exhorts in this poem that love of God alone is the highest characteristic of all music. Musicians equipped with all sorts of musical instruments, are in this song also declared to be mere hypocrites, as compared with Narada and Tumbara, who sing devoutly. Other different Ragas and Svaras have no value in comparison with a devotional Song of God. The highest eight-fold emotions, *astasãtvika bhãvas* are evoked in the heart of the Bhakta, when he sings with one-pointed devotion the name of God. Joy, tears and horripilation at every step, and breathlessness, and ultimately a joyful singing of the name of God, is bound to compel God to respond to you.

**Courtesy :**

Ranade R.D. (1960:192), *Pathway to God*
in Kannada Literature, Published
in collaboration with the Karnatak University, Dharwar.
Bharatiya Vidya Bhavan, Bombay.

# INAUGURAL ADDRESS

*(By Dr. S. Radhakrishnan, President of India at Belgaum. on 8-12-1965, while inaugurating Gurudeva Mandir)*

Friends,

I am delighted to be here and inaugurate this building set up in honour of one whom I had known for nearly 40 years of his life. I met him about the twenties of this century and have had to do a great deal with him when he was in Allahabad University.

The purpose of all knowledge is experience of personal insight अनुभवावसानमेव विद्याफलम्। *Vidyã-phala* is *Anubhava* Experience, not mere talk. And this experience you can never have by textual learning. वाक्यार्थज्ञानमात्रम् न अमृतम् । You can never reach the end of your things, man's fulfilment, by mere "*Vakyãrtha Jnãna*". You may go on interpreting texts and you may give philosophical discussions, but all that does not take you to the true fulfilment of man's nature. The *Upanisad* tells us, you start with *sravana* or listening to authoritative texts; then *Manana*, logical reflection on them; and then *Nididhyãsana* or perosnal meditation; it is after that you get *Atma Darshan*. An insight into reality comes to you after *Sravana, Manana* and *Nididhvasana*. The same thing is repeated in the *Bhagavad Gita* also. (तद्विद्धिप्रणिपातेन, परिप्रश्नेन सेवया। Tadwiddhi *Pranipãtena Pariprasnena Sevayã*), is listening', to a Teacher; *Pariprashna is* logical enquiry and investigation; Sev*ã* is devotion and discipline which transform your nature and makes you into a true religious being. Those who stay merely repeating the texts are priests; those who indulge in logical investigation and discuss arguments for and against, are philosophers; but those who get beyond these two stages of priestly learning, philosophical enquiry

are the Prophets. And true Religion is Prophetic Religion, is religion worked on the depths of your being. You feel what you talk about. It is not merely *Prabara* but it is something which is personal experience or encounter with Reality. That is what the end of religion is. The end of religion is not learning texts from the Scriptures or attending Churches or Temples or Mosques, but it is by personal meditation, self-discipline and self-scrutiny, to transform your nature, so as to make yourself a symbol of an emancipated or a free human being.

Ranade, to the best of his ability, performed meditation, throughout his life, and was trying to see God face to face, to have direct encounter with Reality-Personal communion-that is what our sages have spoken to us, as the true end of religious life. The *Vedãs* tell us; "*Sadã pasyana Surayaha, Tad Visnoho Paramam Padam*" *Diviva cvksuratalam. "Pasyanli"* is the word used; is not a question of repeating texts/or knowing by inference, but it is a question of seeing Him face to face. That is what our sages did. They did see the Divine, the Ultimate Spirit, as our naked eye sees the sky spread out before us. Even as the naked eye sees the sky, so should the eye of the Soul be trained to see the Ultimate Reality which is there. If religion is the pursuit of this experience, what we intuit, what we see, cannot be irrational, cannot be unreasonable. That is why in the *Brahma Sutra*, in the II *Sutra*, it says: "*Janmadvasya Yataha*" It is a logical enquiry. You look into the Reality, look into the cosmic process, look, try to find out whether it is self sustaining, self-maintained or whether it requires something else to back it. Is there a profound Presence underlying this great cosmic panorama? That is why in the *Taitiriya Upanisad,* it starts by saying: *Yato va imani bhutani Javante, yena jatani jivanti, yat Prayanti abhisamvisanti Tad Branhma, Tapasa Brahma Vijijnasasva, Tapo Brahma.* Panini says, *Tapa* is *Alocana* it is not merely the first look at things, it is the second look. You try to penetrate behind the external surface, you try

to get into the roots of Reality and find out whether this world is to be regarded as self-sustaining, self-maintaining or whether it is a product of chaos or caprice or anything like that. It is then that you get an answer. This world, which has been a molten mass of fire, has developed from *Anna to Prana,* from *Prana* to *Manas*, from *Manas* to *Vijnana*, from *Vunana* to *Ananda*. This is logical enquiry. This is not personal experience. This is merely trying to examine the nature of things and trying to get at the roots of Reality by a good survey of the nature of the world which is presented to us. What we talk about is not dogmatic or sectarian kind of religion. It is a religion which is based on experience and investigation by logic. We look into the world and we try to find out why this world has been perpetually unfolding itself or whether there is some principle underlying it which is making this world go forward from step to step. If this world is to be regarded as a cosmic staircase, with rungs in the ladder, there must be some principle which makes the world grow from one stage to another. The present stage of logical enquiry is not the ultimate thing. Man has to be surpassed. He has to grow beyond the stage at which he has arrived. He is intellectual, he is questioning, he is sceptical, he is irreverent, he does not know what the truth of things is. Therefore, he has to go forward. The intellectual being is disturbed by doubts and discords. There are all sorts of troubles in his mind. If he has to attain perfect tranquillity of being, if he has to get what you call the calm, the composure of the saintly man, if you have to get what the *Bhagavad Gita* describes as "*Sthitaprajna*", it is necessary for you to burrow into your own self, to churn your mind, to so scrutinize it and transform it into something which is steady, calm and composed. It is that kind of composure which experience gives you. It is that which we all aim at. Everyone says that "Blessed are the pure in heart for they shall see God. "The expression used in the Christian scripture is "They shall see God", When do they see God ? When they purify their hearts. When their minds are cleared of

all doubts and difficulties. When they try to translate an intellectual inference into a deep burning conviction. If you are able to make the-Ultimate Reality into something which you feel in the pulse of your being, something which transforms your whole nature, makes you into a different being altogether, makes you reborn, "*Tadwitiyam Janma*", if you are able to become reborn, it is then alone that you can call yourself a truly religious man. Otherwise you may talk about religion, discuss about religion, but you don't have it in your heart. It has not enlarged your mind, it has not enriched your heart, it has not transformed your being, it has not made you something different from what you are. If you wish to get it, what is necessary is, some moments of stillness. Man is not merely a social being, he is also a solitary being. It is when he is alone that he is most himself. It is in those moments when he can examine himself, when he can find out what the doubts are, what the difficulties are, what the impediments are towards the realisation of the highest at which we all aim.

Ranade was a man who by sheer exertion, by real practice, meditated long time, long hours and tried to catch the spirit of God and see God face to face. That is the great thing which he has achieved. If this building and those who would live on it, if they are able to catch something of his spirit, to feel that religion is experience and not intellectual gymnastics, if they are able to do that, they would have done well. I, wish this Institution success.

# A SAINT PREFERS SERVICE OF GOD TO SELF-IDENTITY

*(Reprint from mysticism in Maharashtra)*

***Thou should be my Lord, and I Thy servant. Thy place should be high, and my place low.... Water does not swallow water. A tree does not swallow its fruits. A diamond appears beautiful on account of its setting. Gold looks beautiful when it is transformed into ornaments.... Shade gives pleasure when there is the Sun outside. A mother gives out milk when there is a child to partake of it. What happiness can there be when one meets oneself? I am happy in the belief that I am not liberated.... I do not want self-knowedge. Make me a devotee of Thine, O God! Show me Thy form, and let me place my head on Thy Feet. I shall look at Thee, shall embrace Thee, and sacrifice my body for Thee. When Thou askest. I shall speak with Thee good things in solitude... I do not want Self-indentity; I want the service of Thy feet. Let me be Thy servant from life to life... What value has liberation for me which does not sustain the sweet relation between God and Saint? How shall the Impersonal please me, as I cannot see his face? We shall always sing the Name of God and keep our mind content. We dance with joy, and have no idea even of our own existence. We enjoy the Videha state even during life. We are verily made of fire... shall dispel sin and merit alike.***

M. M. P.P. 330-331

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# REMINISCENCES OF SHRI LINGAPPA SAVALGI

Shri Bhausaheb Maharaj had several disciples. One prominent among them was Shri Lingappa Basappa Savalgi a contemporary of Shri Gurudev Ranade. Not many details about his life are known. Here, I attempt to present to you various facts and incidents concerning his life and experiences.

Lingappa Savalgi

From the very little we know of him, we could gather that he is from Hipparagi village in Bagalkot district. His exact place of birth is not documented. It can be surmised from Shri Gurudev's accounts that Shri Lingappa was born around the year 1887 or 88.

Very early in his life he had developed great devotion to Bhausaheb Maharaj, and his Guru's grace was upon him. Meditation, bhajan recital and pursuit of the eternal truth had become an integral part of his routine as well as his objective in life. His belief in and devotion to Bhausaheb Maharaj were unquestionable. He would often set out to meet his Guru, with the resolve that he would eat and drink only after seeing him. It so happened once that when Shri Lingappa reached Bhausaheb Maharaj's place, he had already left for another village. Firm in his resolve, Shri Lingappa followed. But the same situation was repeated in the next village or two. However, Shri Lingappa partook of food and drink only after meeting Bhausaheb Maharaj, even though catching up with his Guru took him two days.

Shri Lingappa was a student in Pune when Gurudev Ranade was a student at Deccan college there. The two of them, along with Shri Malharpant Joshi, who was another contemporary of Gurudev

Ranade and a disciple of Bhausaheb Maharaj, meditated together. Gurudev even said that these meditation sessions brought him immense benefit. Whenever Shri Lingappa had to travel to Pune, he used to board a train from Kudachi in Belagavi district. Once he was comfortably settled in his seat, he would begin to meditate without a break, all the way to Pune. Even when he was in Pune, he would set a table in the middle of his room and practice meditation. Gurudev Ranade has said that he learned meditation from Shri Lingappa. A letter by Shri Lingappa written to Gurudev, dated 5th January 1910 described an experience he had while studying.To quote Shri Lingappa's own words, "I was solving an example in chemistry in the sunshine just in front of my room... Suddenly a most brilliant, lustrous, shining figure, set with pearl-like small balls, appeared on the page... as usual... I raised my head towards the sun, closed the eyes tightly, when I saw the game figure on the interior part of my eyelash (*sic*)". Gurudev states that once Bhausaheb Maharaj told him that among the disciples from his generation, Shri Lingappa is the foremost, followed by Shri Malharpant Joshi and then Gurudev. A collection of mail correspondence by the three disciples among themselves and to others reveals that they were close friends.

A curious incident throws light on the grace of Sadguru upon Shri Lingappa. Even when he was a student, Shri Lingappa spent most of his time meditating, without exception even for exams. Once when he had an important paper, Shri Lingappa found that he was ill-prepared for the exam. He submitted a blank paper and returned, dejected. Bhausaheb Maharaj noticed Shri Lingappa dejection and asked him the reason. When he gave the reason, Bhausaheb Maharaj smiled and assured him that he would get through the paper. Shri Lingappa did not take the Guru's words at face value, realising that he was only comforting him. Shri Gurudev Ranade was present when this incident took place. When the results were announced, Gurudev was eager to know how Shri Lingappa had fared. He was

surprised to find that Shri Lingappa had passed. He went all the way to the university and asked to see Shri Lingappa's paper. He was astounded when informed that the bundle of answer papers which contained Shri Lingappa's paper also, was lost. Hence, the authorities had to declare all the students in that list as passed. Strange indeed! There was some good news to follow this incident. In a letter dated 29th July 1913, Gurudev wrote from Deccan College, Pune to Shri Bhausaheb Maharaj, "Received Shri Lingappa Anna's letter from Athani. He has secured a job as a school teacher there."

In his book, *Pathway to God in Kannada Literature*, Gurudev wrote about the following incident:

There was a chum of mine, just one or two years younger than myself, named Lingappa Savalgi who was in the Deccan College. He was a very good desciple (*sic*) of the saint of Umadi. Then as young men we went to Solapur to visit the saint in the year 1913. We were six or seven and were all sitting by the side of our teacher while Lingappa was standing in a corner with one leg resting over the other. So our teacher told him not to stand while other people were sitting. He asked him to sit down. Lingappa said: "Sir, I am worried with my life: I do not want to live any longer; I rather wish to die. What does it matter, therefore, if I stand and put one leg on the other? I do not want to live in the world. Then the teacher spoke in anger: *eno, siddhantada matu matadati,* 'what are you talking the language of a Siddhanti? (*sic*)'.

Kakasaheb Karkhanis had reported an instance of Shri Lingappa having a vision of Shesha during meditation. Shri Lingappa himself had shared this with Kakasaheb in 1913. When Kakasaheb asked if the vision of Shesha did not scare him, Shri Lingappa replied, "The serpent Shesha is bedecked with precious jewels and is a gorgeous sight. He doesn't invoke even an iota of fear." Kakasaheb Tulpule too described Shri Lingappa's life in one of

his pravachans (spiritual discourse). Shri Lingappa had lost the vision of one of his eyes very early in his childhood. When one of his acquaintances asked him if he was discomfited because of the loss, Shri Lingappa said that he would rather lose sight completely. He said that his vision, of God was, much clearer from the sightless eye. If he became totally blind then he would completely immerse himself in the divine light of God's vision.

One of Shri Lingappa's songs goes thus, "I have an intense desire that I should peel off my skin and make footwear out of it so that my Guru can wear them." He says, "If I fall short in my devotion/dedication towards my Guru, I shall perish." Another disciple of Shri Bhausaheb Maharaj, Pujya Shri Shivlingawa Akka says, "Even if I cut my head and place it at the feet of my Guru, it won't reflect the gratitude that I have towards my Guru." Both Shri Lingappa and Shri Shivlingawa Akka had reached a state where their physical body meant nothing to them. These words and attitude towards Guru remind us of an incident of 12th century: Shri Basaveshwara was presented a pair of footwear by Haralayya and his wife Kalyanamma, both were his disciples. Upon learning that the footwear was fashioned out of their skin, Shri Basaveshwara placed the footwear on his head with great reverence. The pair of footwear was lost for nearly 800 years, until it was rediscovered at Bijjanahalli near Malkhed, about 60 kms from Kalaburgi. A small shrine has been built for the footwear. Experts have tested them and confirmed that they are made out of human skin. Such instances go on to show that all great saints have had similar experiences across ages,

Shri Amburao Maharaj received a letter from Gurudev, dated 28th March 1915, It said, "I am in Jamkhandi from the past two days. Shri Lingappa Savalgi is seriously ill. There is a tumour in his throat due to which the lower part of his face is swollen. Although we know Shri Samarth Bhausaheb Maharaj's grace will see him through this

suffering, I wished to inform you and am writing to you with the request that you send along some *angaara* (Holy Ash) by return post". Shri Lingappa breathed his last on 30th March, 1915 at 2100 hrs. He was reportedly suffering from throat cancer. Although he was in great pain, he never missed his meditation sessions. In fact, even on the day of his death he was meditating in the company of Shri Gurudev. Gurudev had a special fondness for Shri Lingappa. On one occasion, when Gurudev was bedridden, Shri Lingappa was by his side, reading the Bhagavad Geeta to him. When Gurudev was in Jamkhandi for the *Amrut Mahotsav*, he paid a visit to the spot where Shri Lingappa had discarded his body and left for the divine abode, and lit an *aarti* in homage.

**Sudha Navale**
Dharwad
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**References:**

1) *"Chintanika"*, pg.nos. 17-18; 38-39; 184-185.
2) Shri Prahladrao Kulkarni, *"Dasbodh Sudhe"*.
3) *"Soneri Paane"*, pg.no. 135.
4) Shri R. D. Ranade, *"Pathway to God in Kannada Literature"*, pg. nos. 137-138.
5) *"Shri Gurudev Ranade yanche paramarthik patravyavahar"*, pg. nos. 64; 86.

***'If you put fifty kids in one room and even if one kid starts crying then all the rest follow, for no reason. There is a sense of belongingness, unity and oneness. But as we grew up and as we because intelligent, we seem to have lost our innocence and have become more crooked. An intelligent person becomes crooked; an ignorant person does not become crooked, he remains innocent. But the innocence of an ignorant has no value and the crookedness of an intelligent also has no value. Enlightenment is a rare combination of innocence and intelligence. One is intelligent and at the same time innocent. One has the words to express at the same time is very silent, so silent that nothing can shake that silence from within.***

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# Activities of ACPR from April 2017 to June 2017

1. **YES + COURSE :** A personality development programme was conducted at Gurudev Mandir by Vyakti Vikasana Kendra of Belagavi from 19th to 22nd April 2017. All those members present at the programme benefited from it.
2. ACPR organized One-day Conference of Students and Research Scholars on 6th June, 2017 on the topic "Value-Based Management Philosophy" in commemoration of Dr. R.D.Ranade's Punyatithi. 110 students from Belgaum city Colleges, Bagalkot, Sankeshwar, RCU, and K-VTU, MBA Colleges and P G students attended. It was inaugurated by Dr. Basavaraj Kudchimath, Associate Prof. MBA VTU Belagavi and Key Note address was delivered by Shri. Vinayak Lokur, renowned entrepreneur Belagavi.

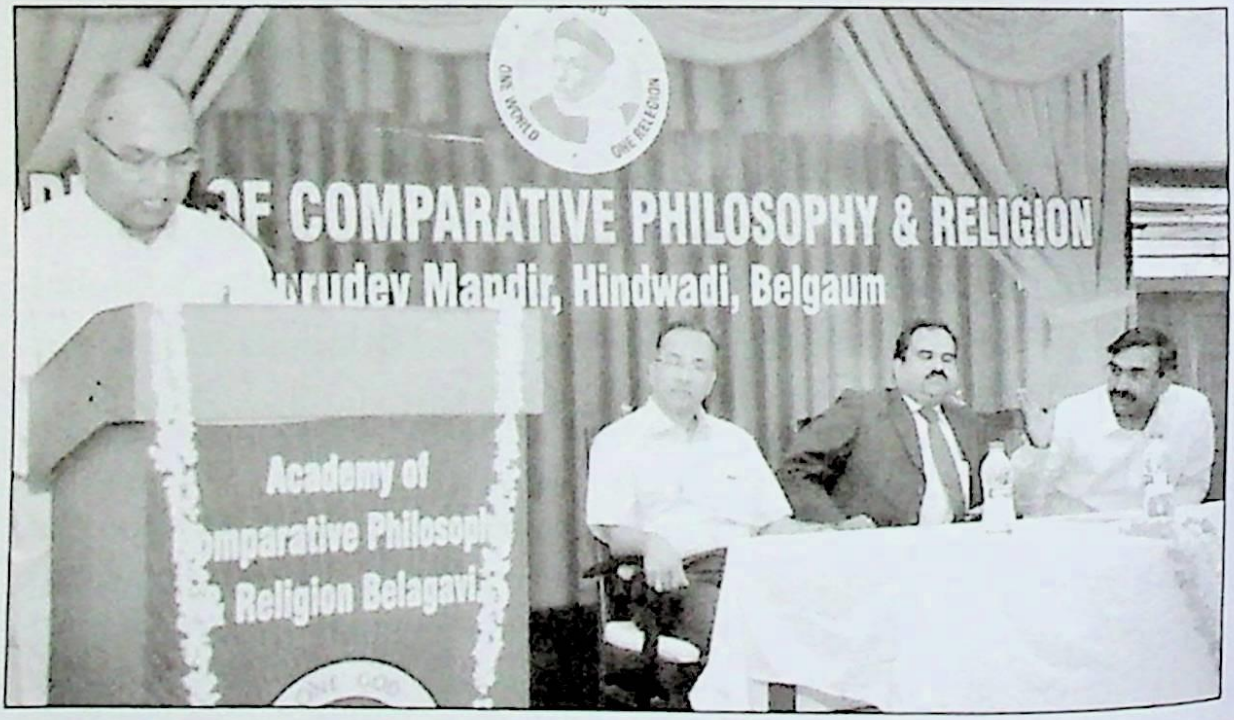
Shri Madhwa Achar, Director of Abhishek Alloys Belagavi, was the Chief Guest. He motivated the students by his words of wisdom. Dr. D.G. Kulkarni, Director KLE MBA College, delivered valedictory address.

The conference was divided into two Technical Sessions. It was carried out successfully with the help of Prof. Shanta Kumari, Trinity College Belagavi, Prof. Swatee Jog, Bharatesh Global Business School Belagavi, Dr. S.C. Patil, Associate Professor and Chairman RCU Belagavi and Prof. Sushant Joshi, Dean Jain College of MBA Belagavi.

Advocate Sri. M B Zirali, Hon. Secretary of ACPR briefed the gathering about the activities of ACPR and the philosophy of Shri Gurudev.

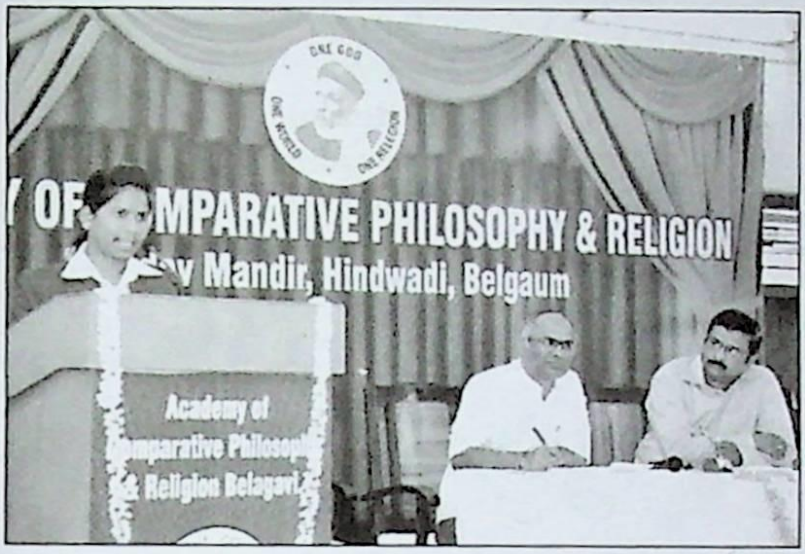
3. Hon. Shri. B.S. Yadiyurappa, Ex-Chief Minister of Karnataka visited Gurudev Mandir ACPR on 6th June, 2017 along with Shri. Laxman Savadi, Hon. MLA Shri. Sanjay Patil and others.

Hon. Shri B.S. Yadiyurappa visited ACPR on 6th June, 2017 on the occasion of Shri Gurudev Punyatithi other local dignitaries accompanied him. Adv. M.B.Zirali welcomed him on behalf of ACPR.




Dr. I.S. Kumbar, Dr. Basavarj Kudachimath, Shri. Vinayak Lokur at the Inaugural function.

# One-Day Conference 6th June, 2017

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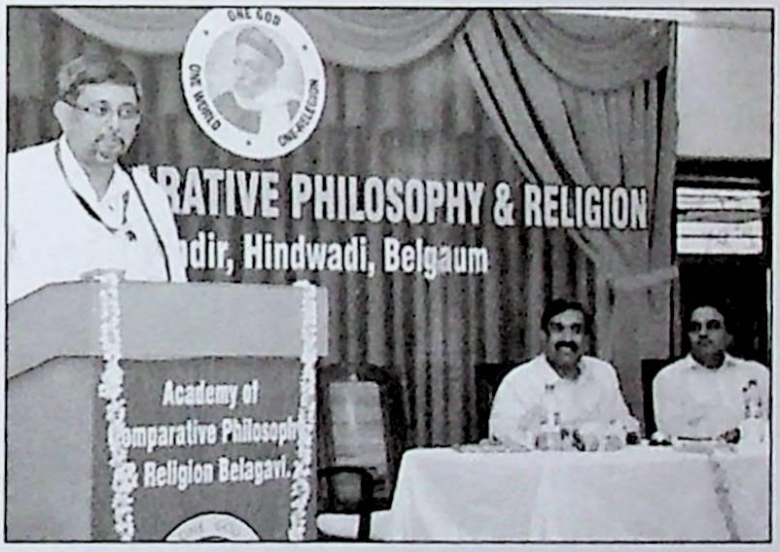


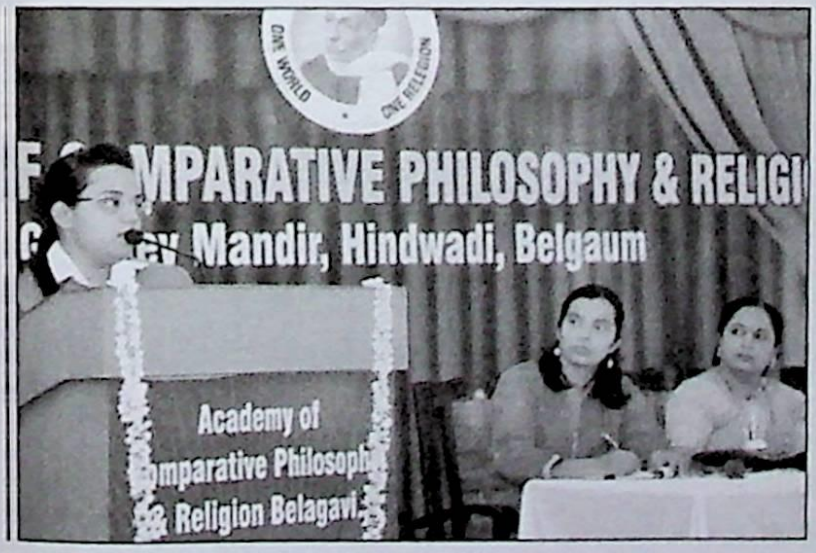


Prof. Swati Jog, Prof. Shanta Kumari and student speaking

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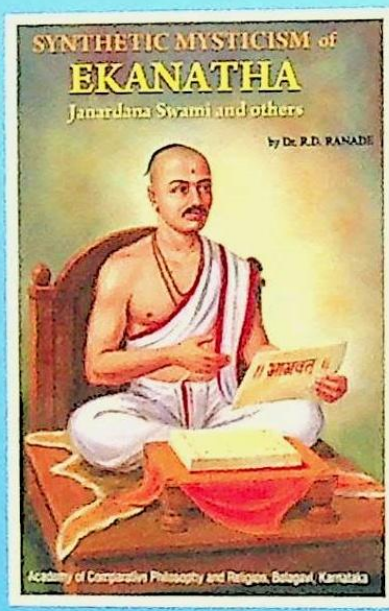
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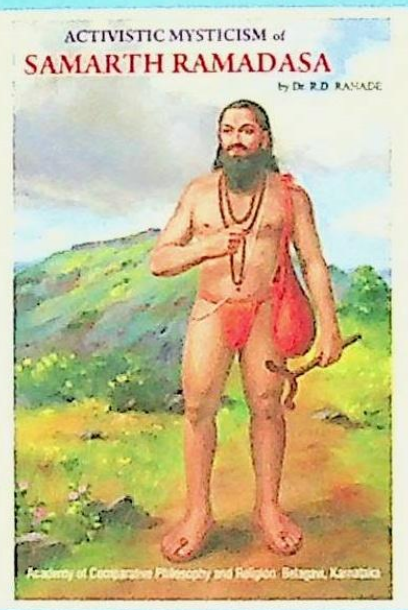
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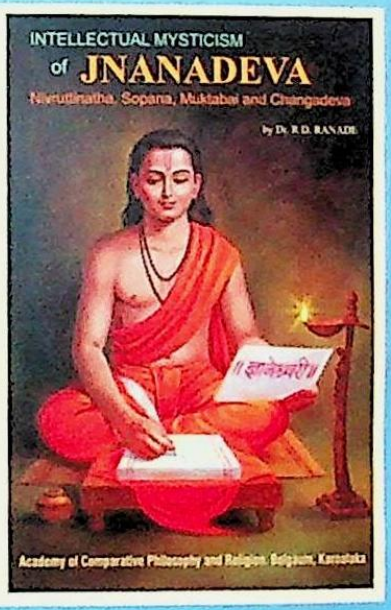
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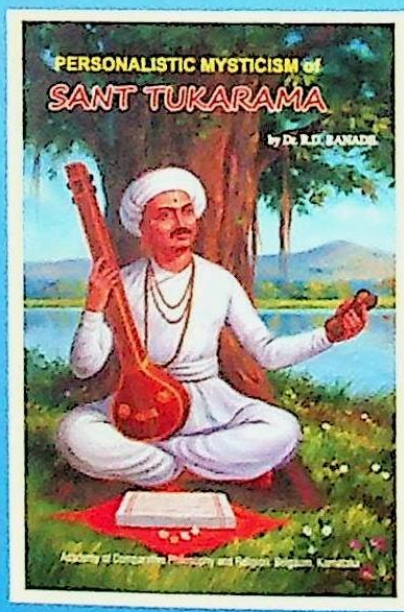


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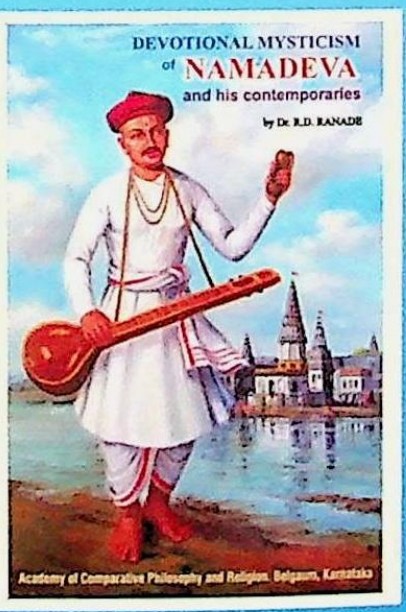


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